THE PACIFIC

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Pac Theo Sem
Reading Room

PRAYER ASCENDING.

The man first prayed a selfish prayer—
"Forgive my sin; remove my care;
Have mercy on me as I bow;
Receive and bless me, here and now."

Then, slow but sure, he understood
The law of Christian brotherhood.
His soul expanded in the prayer—
"God bless Thy people everywhere."

But higher yet—one glorious flight
That brought the gates of heaven in sight—
The man has prayed on bended knee,
"Forgive and bless mine enemy."

—Lilian Wooster Greaves.

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THE PACIFIC

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CONDITIONS OF STABLE PEACE.

Five well known and influential men in England set forth recently in the London journals what they considered the conditions of a stable peace after the war shall have been ended. They were: "No province shall be transferred from one government to another without the consent by plebiscite of the population of such province.

"No treaty, arrangement or undertaking shall be entered upon in the name of Great Britain without the sanction of parliament. Adequate machinery for ensuring democratic control of foreign policy shall be created.

"The foreign policy of Great Britain shall not be aimed at creating alliances for the purpose of 'maintaining the balance of power', but shall be directed to the establishment of a Concert of Europe, whose deliberations and decisions shall be made public.

"Great Britain shall propose as part of the Peace Settlement a plan for the drastic reduction of armaments by the consent of all the belligerent Powers, and to facilitate that policy shall attempt to secure the general nationalization of the manufacture of armaments, and the prohibition of the exports of armaments by one country to another."

The honorable gentlemen making these suggestions were: J. Ramsay McDonald, Charles Trevelyan, Norman Angell, E. D. Morel and Arthur Ponsonby. The Saturday Review published the letter and referred to it as "a singular letter," and added: "The names of several of these gentlemen are of those who have often pressed for a reduction of the British rate of building ships. They have told us in effect that we need not build so hard against Germany. We scarcely think, therefore, that Great Britain when this war is over will desire to entrust her arrangements to these gentlemen, who, if they had had their way would we fear have annulled the striking power of the British navy. Nor can we think that our allies, France and Russia, will be likelier than Great Britain to trust Mr. Ramsay MacDonald, M. P., and his colleagues."

The London Spectator takes these gentlemen to task for what it calls their "sophistry and self-righteousness," saying in that connection: "Their natures are critical; they must be abusing somebody. They cannot abuse the Germans because that might add to the humiliation of the German nation. Therefore their activities must be expended upon criticizing either directly or indirectly, openly or by implication, the actions of their fellow-countrymen."

The Spectator proceeds then in this fashion to intimate that they are in the service of Germany, or will be so regarded. "We desire to give them a final word of advice, and that is to be very careful from whom they take subscriptions for their movement. We are quite sure that their intentions are perfectly patriotic and that nothing would horrify them more than to receive pecuniary support which came ultimately from the German secret service funds."

The foregoing paragraph seems somewhat ironical; and the whole treatment of these four propositions by the leading papers quoted seems to be consonant with the temper of Britons generally.

The Saturday Review in the last issue received from London, takes Mr. Ramsay McDonald to task as follows: "Is it a right thing for Mr. Ramsay MacDonald to be drawing four hundred a year from the British taxpayer when so far as we can judge by his correspondence in the press the chief work he is doing for the country at the present time is heartening the enemy. . . . In our own view the time has come to deal with people like Mr. Ramsay MacDonald. If the law does not cover cases like his, which we doubt, it should be promptly strengthened. The Government should move against him at once."

We do not believe that, so long as it is the dominant sentiment in England—that Germany must be crushed and humiliated—there can be brought about any permanent peace. It is as the Kaiser said not long ago: Germany, if so crushed now, would in a few years be prepared to fight again.

On the 17th of September the New York World contained the following which was cabled to the London Times and appeared in that paper the same day:

"We are informed by the highest diplomatic authority that the Kaiser's attitude is as follows:

"Germany would be glad to listen to mediation suggestions, but is absolutely prohibited by the attitude of England.

"Germany will not stop fighting so long as England declares that this must be a war to the finish.

"Germany can take up the question of mediation and peace only when the allies are willing to assume a like attitude of conciliation and consideration.

"If this is to be a war to a finish as England declares daily, the Germans will fight on; if the allies are determined to crush and dismember her, then she will fight to the last man.

"If the world at large hopes for disarmament, then the crushing of Germany is the poorest way to accomplish it; a crushed Germany will repeat the era after the Napoleonic wars and arm ever man, child, cat and dog in the empire for the day of revenge.

"Germany is willing to call the war a draw. Such a solution, she maintains, would be most conducive to future peace in Europe and to disarmament. Complete victory on either side would not lead to stable conditions."

Cropping out now and then in an English paper we find expression of the position to which in the opinion of the present writer, God would have Great Britain come.

The Christian Commonwealth two or three weeks ago

made a condensation of a letter received from an English clergymen who argued that the alternative was not to fight or to stand aside. "There is a third way, which is to use spiritual weapons. We must repent of our own ambition as a nation, which is to hold tightly all the vast lands we have grasped. . . . We have used force to get colonies—in regard to India, Canada, Gibraltar, Malta. Now, we curse Germany for following our example. We blame her rightly, but what of ourselves? How can we repent? We should use the weapons of generosity and offer her some colony in Africa, or a part of Australia, not for her to build forts there, against us, but for her to let her emigrants still belong to her. She deserves a place in the sun more than Russia for she has blessed the world more. Generosity! No one thought of it. No one dreamt of it! No, because the churches have not taught Christianity to this nation as a people."

The Christian Commonwealth followed this with mention of another letter which it said was in substance that this mad outburst of a people temporarily insane should be put down with a strong hand is as much a duty as it would be to destroy a mad dog. This, the Christian Commonwealth apparently approved.

Just the other day we came upon the following by William Lloyd Garrison:

"The history of mankind is crowded with evidences proving that physical coercion is not adapted to moral regeneration; that the sinful dispositions of man can be subdued only by love; that evil can be exterminated from the earth only by goodness; that it is not safe to rely upon an arm of flesh to preserve us from harm; that there is a great security in being gentle, harmless, long suffering, and abundant in mercy; that it is only the meek who shall inherit the earth."

Is not this the teaching of Jesus? And what, we ask, would be the effect upon the world if the Christian people of Great Britain would pause now and apply those teachings? God means that they shall be applied some day everywhere, and until they are applied his chastening hand will be laid heavily on individuals and nations. It is one of the eternal laws that all life shall sometime be patterned according to the laws of life set forth by the Man of Nazareth.

"Alone, O Love ineffable!
Thy saving name is given;
To turn aside from Thee is hell,
To walk with Thee is heaven!"

"DARE WE TELL THE TRUTH ABOUT THE BIBLE?"

The following was the subject on which Dr. Washington Gladden spoke for an hour to a large congregation in the First Congregational Church of Oakland last Sunday evening.

Dr. Gladden said emphatically that we dare and we must tell the truth about the Bible. He believes that the Church will never be able to do the work it is called to do until it gets rid of the superstitious and untenable positions long held about this great book.

That there is great need for just such addresses as this was made evident to him again during his recent visit in Southern California. While there the pastor of one of the influential churches of another denomination told him that when he entered on the pastorate in that Southern California city a few years ago and began to set forth some of the modern interpretations he was informed by official members of the church that it would not be wise or safe to so preach. Not long ago this pastor was sitting in a Bible class in his church when the lesson had to do with the story of the destruction of the Canaanites. The teacher expressed the conviction that this extermination was right because God had commanded it. A woman who was sitting next to the pastor asked him, "Do you believe it?" His answer was "No." "Then why don't you so declare?" The response was, "My opinion has not been asked."

This was not in Dr. Gladden's address Sunday night. We give it as it came from the lips of the pastor as one thing showing need for the setting forth of the truth concerning the Bible. Dr. Gladden says that he finds the Pacific Coast, and especially California, far behind the East with respect to the facts concerning the Bible. In his Sunday evening address he remarked that it is the one book in the world concerning which there should be no concealment, and no paltering with words.

The Bible is far and away the best book in the world. It discloses God's will and purpose in a far more perfect manner than any other book. But it is not God's Book it is not God's word in any such sense as was taught generally a few decades ago. But it is great enough to stand and shine and do its work when the truth about is told—indeed only then can it do the work it is designed to do.

"The Bible is a providental book," said Dr. Gladden. "It is such a book as God meant it should be, shaped by his wisdom and used in the building of his kingdom."

We must go to the Bible itself to ascertain what it really is. And we must not start with any assumption except that God has used it and so has honored it in the work of his kingdom.

"The Bible is not infallible," said Dr. Gadden. As we trace God's workings in the world we find that it seems to be his purpose to accomplish his designs through fallible agents. Life is never standardized. There never was a perfect product of any kind. Everything that lives must say in the words of the apostle, "Not that I have attained." Life means growth and growth involves change. Infallibility does not come in here. It is related to the mechanical and not the vital.

We walk by faith, and in faith there is no certainty. All the highest interests of life are bound up with uncertainity. It is in the discipline of faith that all our great qualities are won.

Such is the regimen the Infinite has appointed for his children. There is no place in it for infallibity. Accordingly there is no ground for the preconception of an Infallible Bible.

Dr. Gladden stated that not one of the early theologians taught it; that the great reformer Martin Luther used the Bible with discrimination, accepting and rejecting; that the idea of infallibility was a post-Reformation position and that the Westminister Confession was the first to set it forth. Although it is yet a somewhat popular belief, "it has not been taught for years in any respectable theological seminary." Against the poular idea that it must be infallible because it is God's book Dr. Gladden remarked, are all the analogies of human experience.

In the course of his address Dr. Gladden said that inspiration did not imply infallibility. Paul was an inspired man, but he made mistakes. Once he said he was under the guidance of the spirit as to a particular course of action, and afterward admitted his mistake.

"Where," asked Dr. Gladden, "is there proof that men

whose deeds were tainted with wrong were infallible as soon as they began to write?"

Discrepancies and contradictions and erroneous statements in the Bible were cited at this juncture, and the remark was, "Infallibility doesn't blunder, but here are blunders all the same."

Reference was made to the creation story in Genesis, and it was declared to be absurd to think that it could have been dictated by an omniscient mind.

The moral defects were pointed out. Mention was made of the statement that God commanded the destruction of the Canaanites, and the question flamed forth, "Are you willing to teach that to your Bible class? And then with great fervor and profound earnestness: "The Bible is not honored by telling lies about it!" "Over-praise is dispraise; it makes skeptics!" And again: "It is high time to stop making infidels.

These erroneous teachings were declared also to be making bigots and spreading abroad a spirit of intolerance, and they were proving a great and deadly injury to religion and to the churches.

Throughout the address, which took an hour and ten minutes, there was the fire of a deep conviction that everywhere the truth must be told about the Bible.

WHAT IS THE BIBLE REALLY WORTH?

This was the subject of Dr. Gladden's address at the installation of the Rev. Dr. Van Horn as pastor of the First Congregational Church of Oakland Monday evening. It was with the text from the 119th Psalm: "How sweet are thy words unto my taste!"

It was throughout an able plea for a right conception of the Bible so that it might do the work it was designed to do. Any view but the right view, Dr. Gladden said, led finally to loss of self-respect, and we cannot afford to lose our self-respect even to save our orthodoxy. Of old, people accepted these erroneous views, but a great load would have been lifted from their hearts if they had been instructed aright. Aforetime people believed many erroneous things, for instance that the earth was flat and stationary. Now that we find these old views about the Bible untrue we find also that their promulgation is dangerous. They make infidels and bigots and breed intolerance.

To say that everything in the Bible is to be accepted as good and to be taken as a guide for conduct is as dangerous as to say that everything that grows out of the earth is good to eat and to act occordingly. Some poisonous things grow out of the earth. We must use our judgment and select. The Bible was providentially made for our spiritual needs, but we must bring its statements to the bar of reason.

Referring to what the Bible had been to him as a boy and in his early maturity, Dr. Gladden stated that he had heard it read through at morning and evening prayers twice before he was 17. And that as a boy in Sunday school he had repeated memoriter the gospels, the Acts of the Apostles, parts of the Epistles, and many of the Psalms. There was in it nothing dreary or tedious for him. He had his troubles over it and with it, but never wished to throw it away. Always he could say, "How sweet are thy words to my taste!" But it was today a different book to him from what it was when he began 54 years ago to interpret it from the pulpit. It had gained in significance and beauty in later years. Always he found in it the bread of life despite his superstitious and erroneous ideas about it. Aforetime there were elements discomforting and confusing; dark, hard things—things he could not reconcile with his idea of God or with truth and righteousness among men. But nothing therein now gives him trouble or anxiety. As a young man he was told that if he found any defect in it he must throw it away. He found defect in it, but he didn't throw it away, and now he realizes that the Bible made no such claims for itself—that these things concerning it were the inventions of the custodians of orthodoxy; they had clothed it with its coat of mail and put it up to fight against reason and conscience. The Bible does not demand the abdication of reason and conscience. Today the Bible speaks to him more powerfully than when it was put up as the dictator of reason and conscience.

The Bible was then spoken of by Dr. Gladden as containing the record of a growing revelation. It shows what was thought about God in the dawn of history. It is put in our hands as a staff, not held over our heads as a club. To change the figure it is a garden full of all variety of fruits and flowers. When today he reads the maledictions and counsels of heathenish vengeance, and of God as commanding certain bloody deeds, he says, "yes, that is the way the pople once thought about God!" When he finds therein a law, a command that is bad, he turns to the Sermon on the Mount, and finds that he doesn't have to justify or explain away. He knows that they are not in accord with the spirit of Jesus. The record shows what religion once was and how far upward mankind has traveled.

But the dark things are not all. There are many beautiful things. The Bible is shot through and through with the pure gold of Christliness.

Dr. Gladden went on to remark that he needed no dogma of infallibility to get good and uplift when he read, "The Lord is my shepherd" etc. And then he quoted from the psalms and the proverbs and the prophets many a beautiful inspiring passage, showing how the Bible was to him now such a companion and counsellor as it never had been in early years. He found in the old prophets a moral tonic that braces men for freedom and the task of democracy such as can be found in no other book.

And when at length you cross the divide between the Old Testament and the New, and read in the latter you feel and know that you are standing at the focus of the light of the world—to this they all were tending.

Oh, the wonderful words of life! Oh, the disclosure of the heart of God!

Here are we furnished with the normative forces of our advancing civilization! Yes, take the Bible as it is; tell the plain truth about it always!

Insist that it shall stand by its own truth and shine by its own light! Then nothing else can be found to compare with it. For it was providentially meant to be the world's greatest book in guiding the human spirit in its ascent to power and victory through a recognition of its unity with God and the world.

On every thorn delightful wisdom grows,
In every rill a sweet instruction flows.

—Young.

NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The Northern California Conference met for its 58th annual session in Plymouth Church, Oakland, October 20-23, 1914.

It was one of the best meetings in the history of the California Churches. The attendance was large and the interest was maintained from the beginning to the end.

The sermon on Tuesday evening by Dr. Washington Gladden, tracing the progress of religious thought and showing the way in which the Church must face the future, was listened to with deepest interest.

The presence of Secretary Herring of the National Council, and his participation on the program from time to time, added much to the value of the Conference. Secretary Swartz of the National Home Missionary Society, and Secretary Sheldon of the Education Society made valuable contributions.

It was gratifying to the delegates to view the splendid equipment which Plymouth Church now has in the new auditorium and in Plymouth Center, where its social service work is carried on—and then for the several days to be in the atmosphere of a work which is telling so notably on the life of Oakland.

Thankful hearts went out to Mr. Palmer and his coworkers, a united, consecrated church, when one day around the lunch table he told how the work had grown little by little in response to the needs, the demands, of the people, and so had builded itself into the progressive life of the community.

Our report begins with a few paragraphs concerning some of the Conference addresses, and takes up under the caption "Conference Notes," the other addresses, the reports, and matters of business.

The Rev. Dr. J. K. Browne of the American Board brought the needs of the foreign field before the Conference in a very impressive address. He dwelt mainly on Turkey, which he said was an empire poor in every way—nationally, governmentally, politically, racially, materially, and religiously. There is no opportunity for progress. What we have at the poorest here and there in our land is marvelous in comparison with the same in Turkey. Over all Turkey broods Islam, a mantle of darkness ever settling down and down on the land. Dr. Browne pictured graphically what the coming of the missionaries meant to that darkened land. He showed the infinite need, and the provision with us by which to meet that need; and therefore, our obligation.

Mrs. Ella W. Brown, who was matron at the boys' dormitory at Grand View, Tennessee, for several months recently, spoke in a graphic manner of the A. M. A. work at that place. There is great poverty of equipment. Once, when she had received in small contributions from friends at the North $31 for some much-needed improvements, one of the boys remarked: "You must know a great many rich folks." The library was spoken of as especially strong in antiquated theology, and in other books not suited to the needs of the school. Mrs. Brown stated that the missionary boxes which were sent down there were utilized not so much by the students and persons connected with the school as by the mountaineers. The contents, in the main, are sent to what is called the "Grab" or the "Bargain House," and the money therefrom, which has amounted to as much as $2,000 a year, is used in paying the expenses incurred in conducting the school. Fruit picking in the valleys gives the mountaineers a little money, which is spent at the "Grab," greatly to their satisfaction as well as to that of the school authorities. Mrs. Brown's address showed that the gospel of the social life as well as the gospel of Jesus Christ for the individual soul is needed in the mountains of Tennessee. The fact that there is down there no such thing as "you first" was humorously illustrated by the story of her experience with the brooms. There were three for use in sweeping the rooms in the dormitory. The first students to use them would not leave them in the place provided for them, but would put them under the beds in their rooms for safe-keeping when next wanted by them. The work at Grand View, among the Highlanders, was represented as a very appealing work. There is great need there for workers who can combine teaching and medical practice. And, all in all, there is among the Highlanders a big field for consecrated workers—for those who want to lead lives of self-abnegation and be of grand service for mankind. Mrs. Brown expressed the judgment that our churches should see to it that the salaries, now so low as to be almost prohibitive, are increased. We should be brought to know what it means to the workers to be kept there for years with nothing but that environment and that narrow outlook. Nevertheless, she found the matron who had been there for fifteen years a wonderfully fine, sweet-spirited, capable woman.

The Rev. Dr. Van Horn spoke on "The World's Need for Christian Young Men and Young Women. He said that the need seemed greater than ever before, for, if we accept the statistics put forth, there are more non-Christian young people in the world than ever before. India was cited as one of the countries where the Christian churches were not beginning to keep up with the increase of population. The annual crop of babies in non-Christian lands is greater than the Christian population of the entire world. Passing to a consideration of the home as it now is, the query was: "Isn't there an absence of that impelling atmosphere which pushes along toward Christian service?" In so many homes the attitude is not against the Sunday School and the Christian Endeavor, but is one which says practically: Win our boys and girls if you can. Mention was made of the widespread lack of faithfulness on the part of Christian Endeavorers to the Church, and it was shown that the Y. M. C. A. and the Y. W. C. A. were not proving feeders for the Church. It was said that Plymouth Church, Seattle, had not in many years received more than 16 young men from the Y. M. C. A., although it was only two blocks from the Y. M. C. A. building, and was supported largely by members of that church, and had in its membership four of the secretaries. The fact that the problem of winning young men and young women for Christ and the Church increases, and that failure is met at so many points of crisis led to a consideration of methods. After stating his belief that institutional methods had worth, Dr. Van Horn proceeded to lay emphasis on the need in such efforts for making the preaching of the gospel the central thing.

The Rev. W. A. Palmer spoke of the religious work among the students of the University of California. The Eddy meetings, many testified, had worked distinct changes for the better, and it was thought the coming of John R. Mott later will add largely to the good results. The Bible study classes have increased from 7 to 19, and there are

now 400 young men in all such classes. There are 50 Chinese students in the University, and 20 are in the Bible study classes. There is a Beecher Club, composed of 30 young men who have the ministry in view. Dr. Brooks has classes in fraternity houses every Monday evening. Three young men are aiding him in the student work. One is a Theological Seminary student, another is a post-graduate student in the University, a third is a sophomore who works especially among the freshmen and sophomores. The average attendance of students at the morning preaching service in the First Congregational Church has been 80, and the same at the evening service. The largest attendance at any service was 120. At the morning service the young women have outnumbered the young men; at the evening service the young men have attended more largely than the young women have.

Mr. C. Z. Merritt, a man to whom much is due for the varied efficiency in the First Congregational Church of Oakland, considered the question: "What is the Business of the Board of Deacons?" Mr. Merritt stated that the manual of the First Congregational Church made it the duty of the deacons to assist the pastor in all the spiritual interests of the church. Reference was made to the sanitary work devolving on a city health board, by way of comparison, and it was remarked that it was for a board of deacons to see to it that the spiritual life did not stagnate. It was shown that the spiritual life is not contemplative alone, that it is also a related life—related to all the activities in a community. Only when so related, can that life be kept true. It was set forth also that the board of deacons had relation also to the educational work of the church, and should see to it that it was adequate and wholesome. There is for them special responsibility as to the Sunday School. Emphasis was laid on the need of a wide acquaintanceship in the church and organization to this end. It is brotherliness that wins. As to the personality, it was said that the deacons must, of course, be good men, but more than this—they must be effective men.

Mr. Arthur Arlett, he who has been Mr. Palmer's right-hand man in bringing Plymouth Church to what she has attained, spoke on "What Constitutes an Efficient Board of Trustees." Among the positions taken were these: The Board should set for itself regular times for its work, and nothing trivial should keep any members away from these meetings. Mr. Arlett stated that Plymouth has found the regular attendance of the pastor a great advantage, although Charles R. Brown had once said to him that only two or three times during his twelve-year pastorate in the First Church had he attended a meeting of the Board of Trustees. A carefully prepared budget was urged, as was also such care of the church property as would show that the people loved it. And all in all, ever a realization that in all the business of the church we are workers together with God in bringing down his kingdom out of heaven upon the earth.

Mrs. Anna Little Barry, a member of St. John's Presbyterian Church of Berkeley, and a leader in club work among women as well as in the women's organizations in the churches, spoke on "Ideals and Methods of Women's Organizations." Among the thoughts were: Good organization is essential for success. Have your rules and stand by them. Always be cheerful and abide by the decision of the majority. Women's societies should not overrate their importance. They are valuable, but they are not the whole thing. Don't be tied to the apron-strings of our mothers and grandmothers. Be modern, and in every good way up-to-date. Emphasis was laid on tact. In the course of her address Mrs. Barry told of an experience she once had with a woman speaker to whom had been allotted ten minutes. After the woman had spoken for twenty minutes she endeavored to stop her, but she continued. When five minutes had elapsed Mrs. Barry thought to stop her by arising and announcing that the woman would now lead them in prayer. This she did, and prayed for twenty minutes, thus taking forty-five minutes when she had been given only ten.

It was the judgment of many that the Conference addresses, which were exceptionally fine throughout, reached their highest excellence in the four which were given under the caption of "The Culture of Personal Religion." These will be published in The Pacific. They were: "What is it to Be Spiritually Minded?" by Rev. T. T. Giffen of Fresno; "Realization of God in Personal Experience," by Professor Buckham of Pacific Theological Seminary; "Methods of Spiritual Culture," by the Rev. A. B. Patten of Sacramento; "The Outcome in Health, Happiness and Usefulness," by Rev. C. S. Osgood of Saratoga.

These four addresses were such in their thought and structure as would grace our National Council programs.

CONFERENCE NOTES.

Superintendent Rathbone remarked in his report that the results of the joint employment of common workers by the California Home Missionary Society and the Sunday School and Publishing Society has proven a great success, and that he could not speak too highly of the success of the work that had been done during the past year by the Revs. Huber Burr and E. J. Singer in this capacity.

The Rev. Roy Campbell of Palo Alto spoke on "The Best Uses of the Lenten Season." Its observance has been growing of late in our churches, and not a few pastors have used it advantageously in the conduct of classes which have prepared many of their young people for entrance into church membership on Easter Sunday. Mr. Campbell commended observance of the Lenten season in one way and another for the deepening of the spiritual life. Contemplative seasons are not too frequent in this busy, rushing, modern life.

Speaking of "The Path Ahead," Secretary Herring of the National Council emphasized the need for that denominational consciousness which would lead us to think not too highly of ourselves, but highly enough to get the vision and to follow it. God has made us capable of great things, and we need to get away from our cautious conservatism and our derelictions in one way and another, and fulfill our mission. Dr. Herring expressed gratification that the last Council had put evangelism in its proper place—or at least part way there—and remarked: Let us keep it there, and advance it as the way opens up.

President Blaisdell of Pomona College, who was a welcome visitor, spoke concerning the college and told of the progress of the campaign to add one million dollars to the endowment fund by January, 1915. The General Education Board of New York City has promised $150,000 provided the additional sum is pledged. Pomona has done and is doing a great work. It is one of the most worthy institutions in the land. Northern California people can find no

better place for putting money where it will count greatly for good. A committee was appointed by the Conference to co-operate with President Blaisdell in whatever plan he may have to enlist the interests of the people in this part of the State in this noble institution.

The Rev. Walter Frear, the Secretary of the Ministers' Relief Society, reported receipts of $1400.22, of which amount $792.23 was from the churches. Seven ministers and six widows of ministers had been aided to the extent of $1475.50. Sixty-nine churches made contributions this year; 78 last year. The demands on the society are three times larger than they were five years ago. Dr. Frear remarked in his report that it is fitting and just that the churches should care for those who have given themselves as all our beneficiaries have to the work of the Church. It is their due, and the churches were urged to have the Ministers' Relief Society more on their minds and hearts.

Professor Rugh of the University of California gave an address on "The Church and the Coming Generation." The modern church is largely an institution for adults, and yet the Master said concerning the children, "Of such is the kingdom of heaven." The moral and religious development of the boys and girls is fundamental. If the boys and girls of this generation were made Christians, it would be going far toward the solution of most of our hard problems. But this cannot be with present methods. They are wholly inadequate. More strength must be wisely centered on work among the young people. Spiritual leaders must be trained up in their ranks for the shaping of the future, and largely these will have to be hand-picked.

Superintendent Rathbone announced that the income from the Coleman fund would pay all the administrative expenses of the California Home Missionary Society and leave a balance for other purposes. Accordingly that hereafter every dollar received from the churches would be used entirely in aiding the mission fields. Dr. Rathbone spoke also of the great faithfulness of the home missionary pastors during the past year, and called attention to the fact that the gains in membership in the home missionary churches had been greater than in the others. Mention was made of arrearages in salaries due to the failure of the churches to meet their apportionments, and emphasis was laid on the need that the apportionment be met in full. We wish every church would put before the eyes of every member of it these words in the report: **"It is not right to let these valiant workers, all of whom have small salaries, wait for their money from two to four months, as they are compelled now to do."** "Play up, play up, and play the game." The Superintendent didn't use these words just quoted. The Pacific uses them. They mean, pay up, and keep paid up!

Secretary Wikoff presented the report of the Church Building Society. One hundred out of the 136 churches had sent offerings. These varied from 60 cents to $520.20. seventy-six of the 93 aided churches fulfilled their pledges for an annual offering. Thirty-nine met their apportionments, 16 exceeding it. The sum total from the conference was $3,055.27, an average of a little less than 23 cents a member. Turning to the future, Mr. Wikoff said: "Incoming thousands to our cities and towns and country districts will make imperative new organizations suitably housed for aggressive work. This will be impossible without calling upon our Board's Grant Fund, which will, it is feared, never be adequate until throughout the whole Congregational family the churches fully meet the Apportionment. And can the latter be realized without careful education of the youth as well as the more advanced in years? For the sake of the future too much cannot be said in favor of careful observance on the part of Sunday School and C. E. Societies of the months assigned to various missionary efforts. Rally the boys and girls in April in behalf of the Meeting House needed especially in some missionary district."

The following resolution was adopted with heartiness and unanimity: "We are in the midst of a great conflict against the liquor traffic; the forces of evil are in the main on one side, facing the forces of good on the other side. In spite of some confusion in some minds it is a time when the moral forces of the commonwealth have before them the possibility of combining for the overthrow of the colossal evil of our civilization. Our opportunity must not be underrated. We must not be side-tracked from the main question. We must not confuse the issue. It is fundamentally a moral question. There may be economic, industrial and other implications, but above all else it is moral; and upon a moral question there can be but one side for the Church of God. This may be our day of salvation. Therefore, be it resolved that we record ourselves again as opposed to the saloon; that we take our stand against the liquor traffic; and we recommend that all work and pray and so vote that on the coming election day this ancient evil may be destroyed. We urge upon all our church membership that it join with all the other forces of righteousness in our State to free it from this accursed traffic."

The Theological Seminary visitors submitted their report through the Rev. E. E. Youtz, the chairman, who stated that they had found "the quality of the student body exceptionally high," and that "the outlook for the church's leaders from that source is good." Mr. Youtz expressed the conviction that visits to the Seminary on the part of ministers and others are worth while from the standpoint of the visitor, and by no means without profit to the Seminary. "To look at a cross-section of our changing theology, or of the history of the Church, or of Old or New Testament history, or of a working church, or a longitudinal section of a sermon—any of these things as presented by those who have these subjects in hand at the Seminary—and with the eyes and in the atmosphere of a class of young men and young women preparing for specific Christian work, is by no means a profitless pursuit for the pastor of a church." On the Seminary side it was said: "The peculiar problems of the ministry, to the solution of which it must make its contribution, will be better sensed by the faculty if contact is thus brought about by visits and otherwise with the men who are face to face with the real problems. . . . We know Seminary professors well enough to know that they sometimes feel strangely isolated from the actual churches whose leaders they are training."

Home Missionary Night there were several ad-

dresses. Dr. Berry, who spoke on the work in Humboldt county, said that there were only three Congregational ministers in the county. He drives 30 miles every Sunday and preaches four times.—Mrs. Leigh J. Doane spoke about the work at Hydesville and Rhonerville. The work is often hard and discouraging. The few church folks seem to think that all the good people have either died or moved away. There are nearly 300 day school children in her parish who need to be shepherded and brought into Sunday School. If it is worth while to foster the farming interests scientifically why is it not just as well worth while to look after the moral and spiritual interests?—Arthur Arlett made a stirring address urging the churches to see to it that the Home Missionary preachers receive their salaries promptly.—Rev. Herman F. Swartz, Associate Secretary of the National Society, delivered an inspiring address. He stated that a third of our pastors and churches were being helped by the Home Missionary Society. Dr. Swartz said that the time had come when we must do our Home Missionary work largely among our foreign population. Men of all classes and nationalities will respond to the appeal of the eternal gospel. We do need a new gospel but we do not need to do our work in a new way.

The report of the Committee on Comity and Federation was prepared by Professor Buckham of Pacific Seminary and read by the Rev. E. C. Oakley. Other members of the committee were the Revs. L. D. Briggs and W. W. Ferrier and Mr. H. R. Jones. We quote: "Your committee feels that not much progress can be made until it comes to be recognized by all Christians that in readjustments of theological doctrine and creed we are dealing not with the central and living sources of our faith, but with its interpretation. Theology is the expression of religion, not its essence. Christian fellowship and cooperation rest upon an experimental, spiritual, unity that admits of very wide intellectual and doctrinal as well as administrative and liturgical divergences. Without freedom there can be no true unity; but neither can there be unity without an underlying Christian experience." The committee stated that they "observed with great gladness the progress of church union in the mission fields of the Orient and in some more enlightened portions of our own country." The constant advance of the Federal Council of Churches in wisdom and stature and in favor with God and man was noted with grateful commendation. And the efforts of the Commission on Faith and Order, it was stated, have won admiration. Reports from a few churches in individual fields, which have come together, had stirred lagging hopes. But sadly came the admission that in the light of this advance California seemed falling farther and farther behind. "There is no Utopia here." "A prominent denomination has disfellowshipped one of its churches for admitting unimmersed members; and a prominent representative of one of our leading denominations has practically declared himself an unbeliever in church unity. Meanwhile overchurched communities and underpaid ministers abound on every hand. A politically progressive State is, in this regard at least, a religiously unprogressive State. And yet this is the cause of which the editor of one of our leading religious weeklies asserts: 'If there is anything in the world that should be pushed just at this moment it is the unity of the churches.' With reference to our own denomination it was remarked: "When in the course of human events it becomes the duty of an individual or a denomination to move forward into larger interpretations of the truth, it is not always possible to prevent misinterpretation and interrupted fellowships. The last year has witnessed such a movement within our conference and has revealed alongside a considerable difference of view, a freedom, a love of truth, and a spirit of unity within our own ranks which we cannot but regard with gratitude."

IN BRIEF.

The Plymouth Church people were gracious and hospitable hosts.

Dr. Aked made a strong and convincing plea for the Red Light Abatement Law.

Preacher named for next year: Rev. Roscoe Douglass. Alternate, Rev. S. C. Patterson.

That brother everywhere beloved, the Rev. F. H. Maar, was in attendance at most of the sessions.

The selection of the place for meeting next year was left to the trustees of the Conference.

The Rev. L. D. Rathbone, who has served as superintendent so efficiently for several years, was reelected.

The Rev. C. S. Stevens made a strong plea for "California Dry." The Eight Hour Law had speakers for and against.

It was Chaplain Rowell's fifty-eighth meeting, he having been in attendance since the organization was effected 58 years ago.

The report on Church Building showed that 89 of the 133 churches in the Conference had been aided by the Building Society.

The Revs. A. B. Patten and W. W. Ferrier were chosen as delegates to the National Council next year at New Haven, Connecticut.

President Blaisdell of Pomona College drew considerable applause one evening around the dinner table by referring to the editor of The Pacific as "The Distinguished Neutral."

Mr. R. C. Waddell, a Pacific Seminary student, spoke on "Social Service Activities," with special reference to the Sunday school. There were many good suggestions as to methods.

Mrs. F. F. Barbour, one of the directors of the Womans' Board of Missions for the Pacific, presented the work of the Board, showing its value in the maintenance of the foreign work.

The address of Mr. Orr, the retiring moderator, contained some suggestions as to the rural churches which demand more extended consideration than can be given them in this report.

President Nash of Pacific Theological Seminary told of the plan for Seminary Extension work, which involves the going out of the professors to certain centers for the hold-

ng of conventions at which shall be considered various questions of vital interest to the churches.

The Rev. E. L. Mears was elected moderator; Rev. F. J. Van Horn assistant moderator. The Rev. F. W. Keagy of Sunnyvale, scribe, and the Rev. C. S. Osgood of Saratoga assistant scribe.

Mr. J. D. Cooke, a member of the Church at Palo Alto, had the topic "Backing Up the Church," showing the need for it on the part of the young and ways of co-operation. If there is a real spirit of self-consecration, ways of helpfulness will open up here and there.

The Revs. S. C. Patterson, Roy Campbell, and Mr. Fassett constituted the Business Committee. The Nominating Committee was: Revs. R. Walker and B. M. Palmer and Prof. C. H. Ham. Committe on Resolutions: Revs. E. C. Oakley, J. A. Cull, and Mr. Morse.

Mr. and Mrs. David Curry invited the Conference to meet next year in Yosemite. If the invitation is accepted they will arrange for a round-trip rate of $15, and will give free entertainment to one-eighth of the home missionary pastors in attendance; also to their wives. The weekly rate to others will be $10.50, or $1.50 a day. Camp Curry will be open next year in October.

Miss Ruth Calden of Plymouth Church told of the new way of conducting the Christian Endeavor meetings in that church, and of the increased interest in and worth of the meetings. They have their own list of topics, selected with reference to the particular needs of the members and the field. There is wide variety and they lay hold of many of the interests and activities of life as it is in Oakland.

Resolutions were adopted unanimously in favor of the Red Light Abatement Law. It was declared that the putting of this law on the statute books would place in the hands of the people an adequate weapon for their welfare against the social evil, and all good citizens were urged to vote yes on this proposition, which is number four on the ballot.

Rev. G. D. Yoakum read the report of the Committee on Efficiency, which contained many excellent recommendations which if carried out would add greatly to the efficiency of the churches. The Washington Efficiency campaign was commended, and it was hoped that something similar, but taking more time, would ere long be attempted here. Such meetings as were held in Park Church, Berkeley, early this year under the leadership of the Rev. A. W. Palmer, were commended as of value in some fields.

CONFERENCE TRUSTEES.

Class of 1915.

Mrs. W. W. Ferrier, Mr. E. P. Flint, Mr. J. W. Hatch, Rev. J. B. Orr, Rev. A. W. Palmer, Miss Laura N Richards, Rev. Reuben H. Sink.

Class of 1916.

Rev. Henry Ainsworth, Rev. Chas. F. Aked, Mr. Arthur Arlett, Rev. R. H. Campbell, Pres. Chas. S. Nash, Rev. Edmund Owens, Mr. Geo. W. Scott.

Class of 1917.

Rev. R. D. Douglass, Rev. T. T. Giffen, Rev. C. L. Mears, Mr. Lester Morse, Mr. W. W. Porterfield, Mr. W. L. Sales, Rev. F. J. Van Horn.

COMMITTEES OF THE CONFERENCE.

Comity and Church Federation: Prof. John W. Buckham, Revs. W. W. Ferrier, Leslie B. Briggs, E. C. Oakley, W. W. Willard.

Missionary Education: Revs. M. B. Fisher, L. D. Rathbone, and Mr. F. F. Morse.

Pacific Coast Depository: Revs. M. B. Fisher, S. C. Patterson and Mr. Arthur Arlett.

Securing Delegation to the Orient: Mr. I. H. Morse, Rev. G. W. Hinman, Rev. F. A. Bissell.

Seminary Visitors: Revs. A. B. Patten and R. H. Campbell and Dr. Philip Rice.

Co-operation with other Religious Bodies for Religious Work in 1915: Mr. I. H. Morse, Revs. Chas. F. Aked, A. W. Palmer, R. C. Brooks, E. Belden Hart.

Religious Work in the University of California: Revs. A. W. Palmer and R. C. Brooks, Prof. C. A. Kofoid, Prof. D. P. Barrows, Rev. S. C. Patterson, Pres. C. S Nash, Mr. Ralph T. Fisher, Revs. T. T. Giffen, and L. B. Briggs, Prof. C. E. Rugh, Rev. A. B. Patten.

State Congregational Committee: Pres. C. S. Nash, Rev. S. C. Patterson, Rev. C. L. Mears, Mr. Arthur Arlett, Rev. L. D. Rathbone, Mr. J. B. T. Tuthill, Mrs. R. B. Cherington, Rev H. S. Tuttle.

Industrial Relations: Mr. Arthur Arlett, Prof. T. H. Reed, Rev. L. B. Briggs.

Co-operating Committee for Pacific Coast Congregational Congress: Revs. R. C. Brooks, A. W. Palmer, W. W. Ferrier, E. C. Oakley and Mr. I. H. Morse, Mr. Geo. W. Scott, Mr. Arthur Arlett, Mr. G. W. Dickie, Mr. Geo. H. Collins, Prof. C. H. Ham.

Efficiency Committee: Revs. G. D. Yoakum, A. W. Palmer, Leslie B. Brigs, Geo. E. Atkinson, Henry Ainsworth.

Delegates to National Council: Rev. W. W. Ferrier, Rev. A. B. Patten; Alternates, Mr. Arthur Arlett, H. H. Wikoff.

Executive Committee of the Trustees: Mr. Arthur Arlett, Rev. R. H. Campbell, Mrs. W. W. Ferrier, Rev. C. L. Mears, Mr. Lester Morse, Pres. C. S. Nash, Rev. J. B. Orr, Rev. A. W. Palmer, Mr. Geo. W. Scott, Rev. F. J. Van Horn, Rev. F. M. Washburn.

REPORT OF COMMITTEE ON PROPORTIONATE BENEVOLENCE.

The Committee of this year expresses its gratitude to the Committee of last year for its excellent work. The churches had been so well trained in the theory and practice of proportionate benevolence, that the good work has gone on this year, without much effort on our part. Reports show that most of our churches sustain the Seven Benevolences, your committee recommends to the Conference:

(1) The continuance of the present plan of raising our benevolence.

(2) That pastors present the interests of the Societies through the year, for such presentations instruct the head and warm the heart toward missions.

(3) That we raise next year $42,000—this amount barely meets the demands of our present work and allows of no enlargement.

(4) That the following percentage basis be adopted:

C. C. H. M. 33 1-4 per cent, A. B. C. F. M. 23 per cent, Northern Branch 10 per cent, C. C. B. S. 10 3-4 per cent, S. S. & P. S. 5 per cent, Min. Aid 3 1-4 per cent, A. M. A. 12 1-4 per cent, C. E. S. 2 1-2 per cent, Home 67 per cent, Foregin 33 per cent.

(5) That a new method of handling our gifts to Benevolent Societies be used, namely: the Conference appoint one treasure to receive all moneys from our churches, divide it at the end of each month among the Societies; this plan saves contributing churches figuring the amount due each society, and of writing seven letters to the seven treasurers. Simply send your apportionment to this one person and he returns one receipt; we suggest the treasurer of the Conference, for this place.

(6) That the W. B. M. P. and W. H. M. U. follow the practice of the other Benevolent Societies in considering their apportionments to the churches on the basis of the calendar year, January 1st to January 1st, instead of their own fiscal year.

(7) That our churches form classes for the study of the new missionary books, e. g., The Social Aspects of Foreign Missions, the New Home Missions, the Child in the Midst, In Red Man's Land.

Your committee believes the churches are in better condition this year than last, and we are all heartened by the coming, since our last Conference of Dr. Van Horn and Dr. Brooks.

Fathers and brethren we invite your dead-in-earnest support of our Home Mission pastors and thereby of the precious work entrusted to their care. Let us win California for our Lord and Savior Jesus Christ.

I. H. MORSE.
A. B. PATTEN.
MRS. O. W. LUCAS.
J. B. ORR.

INSTALLATION OF DR. VAN HORN.

The Bay Association was called to meet Tuesday afternoon in the First Congregational Church of Oakland for the installation of the Rev. Dr. Van Horn.

After the usual reading of the records of the church, Dr. Van Horn made a brief and informal statement, saying that he was so well known to the California brethren because of his pastorate of eight years in Seattle that he had not thought anything formal to be necessary. As to Orthodoxy he jovially remarked that he was perhaps more Orthodox than most of the brethren of the Association there assembled; and that he was unable to think of himself as in any wise strange to them.

Going back to his early years he stated that they had been spent in the United Presbyterian Church; that he was profoundly thankful to Oberlin College for what it had done for him. It had been a joy for twenty years to preach the gospel, and while it had not always been in the old New England way, yet it had ever been with the knowledge that before him as he stood in the pulpit were people of differing minds and outlooks, and that the things to be preached and emphasized were the great fundamentals. He expressed the conviction that people were staying out of the churches not so much because of the lack of a modern gospel as because of the lack on the part of church people in living up to the gospel.

Dr. Van Horn stated that he rejoiced in the Statement of Faith framed by our last National Council; that it stated what he believed to be essential, although it did not state all that he believed.

His supreme desire, he said, was not for a large church, but to be pastor of a church that was growing because it was a live church. It was also his expressed desire to work to bring Christ down into everyday life in such a manner that he would seem nearer than those who walk by our sides.

To his California brethren he said that he came leaning on their sympathy and help, and with the desire to be sympathetic and helpful.

Mention was made of the great spirit of brotherhood shown by the Oakland Church and the Seattle Church in his transference from Seattle to Oakland.

The Association without withdrawing to be by itself voted that the installation program as arranged by the church be carried out in the evening.

An outline of the sermon by Dr. Gladden appears elsewhere in The Pacific.

The scripture reading was by the Rev. A. W. Palmer, the installing prayer by the Rev. L. D. Rathbone; and greetings were given by Mr. Mears, the Moderator of the Northern California Conference and by Dr. Brooks for the bay region.

Mr. Mears spoke of the letters which had come to him from time to time from relatives and friends in Seattle concerning Dr. Van Horn's work there, and congratulated California in that Dr. Van Horn had come hither, and the Doctor himself in that such an opportunity for service had opened up to him, to which he brought the rich experiences of former successful pastorates in important cities.

Dr. Brooks spoke of the splendid succession into which Dr. Van Horn had entered, paying tribute to Drs. Mooar, McLean and Brown. Years of acquaintance, he remarked made it possible for him to say that Dr. Van Horn was worthy to so enter, and great things were to be expected of the Oakland First Church in the future as in the past.

The Rev. S. C. Patterson, the moderator of the Bay Association, presided. There was a large attendance at the evening session, and the sermon by Dr. Gladden was listened to with deep attention.

POMONA COLLEGE LECTURESHIP.

At the closing lecture of the course given by Dr. Gladden, Friday, Oct. 9, President Blaisdell spoke in substance as follows:

Those of us who have had the privilege of hearing Dr. Gladden in these memorable addresses have no need that I should put any appraisal upon their worth to us. To many of us this series has brought to mind the stay of Dr. George Herbert Palmer in the College last year. We have been constantly realizing the great contribution made by these men to the enrichment of the College and the community. The consciousness of this indebtedness has gone out far beyond the limits of our town as witnessed by the fact that strangers and friends from a considerable distance have been with us steadily through this series of addresses. That this has not been a local matter is indicated by the interest expressed in metropolitan papers, such an editorial, for example, as appeared this morning in which reference is made to the contribution of Pomona

ollege in bringing to the West a distinguished group of en of scholarship and affairs.

I have very much hoped that this form of College serv- e might be amplified and entrenched and that we might ring to the College year after year the great teachers nd men of the East to mingle intimately in the life of his institution, their stay being prolonged that they may e able to make a definite deposit of their best thinking ere among our young people and in this life of the South- est. For this means so much more than the mere cur- ory and brief visit of a speaker. We look into his face nd he is gone and he remains in our minds often more as matter of curious interest than as a deep impression. It as been my hope that in connection with this campaign t might be possible to obtan the establishment of a Foun- ation which should secure to the College and the South- est this assurance of the finest contributions of the East.

Strong men do not realize how much they are doing in imply prosecuting their steady and faithful work. Dr. Palmer seemed wholly unconscious of the wide range of he contributon that he was making to our enriched life. Dr. Gladden has seemed to think that he was simply giv- ng a series of addresses. During Dr. Gladden's stay, how- ever, I have been unable to be regular in my attendance. The serious business of the campaign has been pressing strenuously upon me. But I have been saying to friends of the College: "See what Dr. Gladden is doing. See what Dr. Palmer did for us. How fine it would be if this form of contribution could be made permanent to the life of the region." I have been staying away from some lec- tures that I might say this and as a result I received yes- terday a letter which gives me the privilege of saying to you this morning that twenty-five thousand dollars has been contributed as an endowment for the Joseph H. Johnson lectureship at Pomna College.

It is a joy to us all that the name of Bishop Johnson is thus to be associated permanently with the life of the in- stitution. Bishop Johnson has been for years a Trustee of the College. He is Vice-President of the Board. His interest in the institution has been most generous and faithful. It is also a special satisfaction that the honored name which this lectureship bears will assure to it for- ever that breadth of interest and that emphasis of the world's great causes which are characteristic of Bishop Johnson. As you know, Bishop Johnson is now return- ing from a strenuous experience of European travel. He is expected to arrive in Los Angeles in a few days. Among many loyal words of greeting that will come to him I am confident that there are none that will bring him deeper satisfaction than the news of the founding of this lectureship which will forever associate him with Pomona College and this perpetual tide of higher thinking.

Indeed, it has seemed to me one of the obligations and privileges of a college to gather up into its permanent memories and traditions the names of holy and true men and women who served nobly their day and generation. It has been a deep satisfaction in connection with this campaign that so many names have been thus permanently added to the store of the College personality. Plans are in the making by which some who have been dear to our own local circle, as well as others who have lived and served in other places, are to be thus perpetuated by name in the College life. Thus does the College become the gathering testimony of a multitude of noble souls.

These days are bringing to the College a great accession of new friends who are seeing in the College a splendid op- portunity of public usefulness and who are therefore count- ing it a joy to put themselves and their gifts into an en- terprise that seems to them to promise such far-reach- ing consequences to the welfare of the future. In this gathering company of new friends there is, I hope assur- ance that this work which has been begun in quietness and often in weakness shall in its consequences be carried into abundant and far-reaching blessing.

The donor of this far-sighted gift has laid upon me the obligation that the name should not be mentioned. The giver has said simply "that it is for the joy of giving— which is purely a subjective thing—that I do this. But I do it with an inner consciousness that it is well done. I ask that my name be withheld from the public for the present." I trust that this request may be withdrawn be- fore long. I realize the quality represented by such an- onymous deeds of public service. But every such gift is a testimony and I am sure that this name would give added effectiveness to the cause of the College. But I can now only say that it is a name of national honor.

Down the vista of the years we are imagining what this lectureship will be and in these days we are thinking also of all that will come to pass if the great campaign shall reach its whole successful issue. And this great and good future will surely be made a reality if each and every one of us is true to his finest and noblest ideal.

REMEMBER BILL FORTY-FIVE.

One Day Of Rest In Seven.

This is not an 8-hour, but a 6-day bill. Says Attorney General U. S. Webb: "In my opinion the proposed law in question does not purport to restrict the hours of labor in six days to forty-eight hours. Except in cases of unavoid- able work in caring for live animals and except in cases of urgent emergency, if one labors or requires another to labor, for wages, during only six consecutive days, the hours of labor are not restricted by this law; but if labor is performed in each of seven consecutive days the total hours of labor in such seven days are limited by this law to forty-eight hours." This exception to the general rule is for the benefit of substitutes on street railways and other employees who have but a few hours of work each day, not enough to suport their families on short time during six days.

Adventists And Sunday Laws.

The preachers of the Adventist Church are the most active oponents of the One Day Of Rest In Seven bill. Many saloonists are willing to close on Sunday, but the Adventists seek to prevent their doing so by law. This antagonism is not because the bill infringes on their re- ligious liberty, as they pretend. Under the proposed law they can rest and worship on Saturday just as freely as they can do under present conditions. Neith- er will the law interfere with their civil liberty and equal right of worsking the other six days of the week includ- ing Sunday. But they fight all Sunday legislation be- cause according to their theology, this is "the Pope's Sunday," "an apostate Sabbath," "the mark of the beast," (Rev. 13:11-15) and they would be "guilty of high trea- son against the Almighty" if they did not do their utmost to destroy this Sunday-Sabbath, or Pope made Sabbath, in favor of the Saturday Sabbath. Instead of honestly giving to the public these actual reasons for their op- position to a bill which closes stores, shops and saloons

on Sunday, the American and Christian Sabbath, they fight it behind the shield of "Liberty and Equal Rights." But their 2500 votes will disapear from sight under the 10,000 barber ballots.

Is This A Sunday Law?

Yes, and still more. It is one day of rest in seven for the street carmen who carry the people to church on Sunday, and the electricians who are on duty Sunday nights to keep the lights burning at the churches, and for the cooks and waitresses at the hotels and restaurants who are expected to have dinner ready when church is over, and for the telephone girls that the deacons' wives call up for an after-dinner chat with their friends, and the employees at the garage who must have the car ready for the trustees and elders to take a Sunday afternoon spin to the beach, and for the milk wagon driver who is expected to deliver milk to the preacher every Sunday morning. But the merchant, grocer, barber, butcher, baker, saloonist, bartender, cigar clerk, real estate agent florist, carpenter, plumber, farmer, miner and a hundred other avocations will have Sunday closing of their places of business and labor. It will give to California one of the best Sunday laws of the Union, besides what only two other states have, a one day's rest in seven law for all wage earners. It practically provides for municipal and county local option on every thing which the proposed act does not directly prohibit.

Remember Bill 45.

Unless it passes, millions of excellent people at the Panama Exposition will be shocked at the wide-open Sunday they see. It will prove a calamity to the State. It is more important that we display the institution of the American and Christian Sabbath than our material resources. There is no more vital issue on the ballot.

Without this law there may be 4200 liquor shops dispensing their fiery concoctions around the gates of the Fair every Lord's day and San Francisco will be on an immense drunk every Sunday, outrivalling Rome before her fall.

Without a weekly day of rest and worship the Church cannot long survive, nor the State maintain its prosperity. Already San Quentin is overcrowded and the churches are filled with empty pews. How long, oh Lord, how long? You are to reply on November 3rd.

G. L. TUFTS,
State Superintendent Weekly Rest Day League.
Berkeley, Cal.

MEETING OF THE COMMISSION ON MISSIONS.

The third meeting of the Commission since its appointment, was held in Detroit, October 12-14, 1914.

Twenty of the twenty-four members were present. The major part of the two days' session was occupied with consideration of the question of the readjustment of the denomination's national missionary organizations. A subcommittee which has been at work since last January studying the problems involved, holding conference with the officials of the Societies, and shaping the outline of a plan submitted its report. This report, after debate and modification, was adopted as expressing the present judgment of the Commission. So soon as it can be put into form and in its revised shape be submitted to the members of the Commission, it will be printed in order that the Commission may have the benefit of criticism and suggestion from the churches before framing its recommendations to the Council.

Careful consideration was also given to a plan of state organization outlined by the sub-committee, in order that the Commission might definitely face the relation of proposed changes in the national field to state co-operation and administrative responsibility.

The Committee on Finance presented a very exhaustive analysis of the situation as to the invested funds of the Missionary Societies, which now amount to about $9,000,000. The care and efficency shown in the guardianship and investment of these funds were strongly commended. The Committee was instructed to seek conference with the various finance committees, looking to greater uniformity of methods at certain points and to a possible increase in the average rate of income, without decrease of safety.

Other matters taken up for renewed consderation, but upon which no completed action can be reported, were our missionary periodicals, a plan for giving the Tercentenary celebration of Plymouth Rock a relation to missions, and our denominational provision for training foreign speaking ministers.

Definite decision was not reached as to the time of the next meeting, but it is anticipated that it will be desirable to hold another session in the spring.

HENRY C. KING,
Chairman.
HUBERT C. HERRING,
Secretary.

A GLIMPSE OF TWO VALUABLE NEW BOOKS.

Everybody's Birthright. By Clara E. Laughlin. A beautiful, tender and heart-reaching story through which runs the Jeanne d'Arc story with its romance and lofty ideals. One learns herein how best to deal with bruised and wounded spirits. Miss Mary is the character in the story who led this modern Jean to a realization of her birthright in the days and years after a great sorrow had come into her life. We quote briefly: "Miss Mary's voice thrilled Jean strangely, it was so full of pain and of loneliness, and yet it was so brave and tender; it didn't seem as if it sought to soothe, the way other voices seemed in their efforts to express sympathy; it didn't **lull**—it **called**, called Jean into a noble company, into the company of those who bear bravely. 'I want to—fight on,' Jean sobbed. 'I want to pay—my debt.' Miss Mary bent her head and kissed Jean on her brow. 'We all owe the same debt, dear. And we pay it if we can.' 'The same debt?' 'Yes, courage! We all owe that to the rest in the ranks—to our fellows, fighting, beside us. Life is a great big battlefield, Jean! Every one of us with our daily battles to fight. Every one of us with our wounds and our weariness and our hunger and thirst, and our fainting hope. None of us could bear it alone. Some of us can't bear it because we have thought about ourselves so much that we've sort of wandered away out of sight and hearing of the others, and got to thinking that we alone are wounded and weary. We must keep close to the others, darling! It helps us when we see how brave they are. They need our help—need to see how brave we are. That's life!" Everybody should read Everybody's Birthright! **(Fleming H. Revell Company, New York; 75 cents net.)**

Christianity and the New Age. By George Preston Mains.

able study of Christianity in its relations to present rld-movements. A book to be commended alike to the nister and the layman. Part first of the book starts h an article on "The Incomprehensible Christ." Part ond—"Ideals vs. Achievements" considers "The Church, ban and Rural," and "The Church and the Poor." In rt third under "Factors of Limitation" there is much of ue on such topics as: Rational Readjustment, Biblical iticism, Secularized Education, Educated Leadership, utocracy, and Socialism. Under "Factors Prophetic" we d considered: Christianity's Leavening Life, Christian ssions, The Inworking God, The Divineness of Man, Mod- n Prophets, Prophetic Vistas, and The Abiding Church. the chapter on Biblical Criticism Dr. Mains says: "When en are thrown out of their life-long ruts of thought by e dynamic of a new or by a new application of an old uth, there is no known law which will save them from a nsation of mental dislodgment. The inevitable unsettling cherished and restful beliefs is a part of the price and e risk which the race has always had to assume in its in- llectual and moral advances into new fields of truth." ne author expresses the conviction that evolution will rsue its way until "in the cloudless light of some coming n man shall appear as the perfected reflection of God." ne coming era of church life, he says "will be character- ed by a broad hospitality to the quest of truth, that the ling spirit of the Christian community shall be one of pen harmony with scientific method of thought." "The ost vital test of orthodoxy the accepted test, will be where hrist himself placed it—its criterion and credential shall furnished in character, in the sanity of ethical and in- llectual life rather than in a forced subscription to techni- al dogma." Dr. Mains foresees that in the organic life of ne Church spiritual liberty and intellectual freedom will e permitted unmolested to walk hand in hand with each her, and thus there will be for the Church of the future A richer heritage of thought and a more perfect and lum- nous spirituality than any which the sons of God have yet nown." Dr. Mains is one of the managers of the great ublishing department of the Methodist Episcopal Church. t is one of the good signs of the times that this book comes om that source. The book is well-balanced throughout. he author states in the preface that he does not for a mo- ent assume that all readers would give consent to some f the positions, but it is with confidence that his book will rove of some benefit that he sends it forth with the re- ark that it might not be of least value that the attention f readers should be newly challenged at the very points hich seem to awaken dissent (**Methodist Book Concern, ew York; $1.50 net**).

MINISTERS' RELIEF SOCIETY.

The annual meeting of the Congregational Ministers' elief Society of California will be held on Monday, Novem- er 2nd, at 11 a. m., in San Francisco, in the Native Sons f the Golden West building, for the election of directors or the ensuing year, and such other business as may come efore it.

New organic relations with the Northern California onference and new by-laws will be considered. A full ttendance of the members of the Society and of the Con- erence is requested.

WALTER FREAR,
Secretary.

Among the Churches.

San Francisco, First.—Nine persons were welcomed into fellowship Sunday, two on confession.

Alturas.—Eight persons have been received to membership since Mr. Eckles entered on the work, three on confesion.

Oakland, Fruitvale.—The Rev. E. A. Roys has been called to Corona and has presented his resignation. Mr. Roys came to Fruitvale from the East in 1912, and has labored devotedly. He leaves the field in good condition for his successor.

Fresno.—Ten persons were welcomed into fellowship at the last communion service, six uniting on profession.

Tulare.—Arrangements have been made for the building of an annex to the church building for Sunday school purposes. About $1,500 will be so expended.

San Francisco, Bethany.—Thirteen persons were recommended for membership on confession of faith last Sunday, to be received next Sunday. Dr. H. C. Herring spoke at a dinner last Friday evening at Bethany on "The Church and the City Problem." His address was as always practical and inspiring.

Pasadena First.—Eleven members were received by letter Oct. 4. For more than a year a woman's meeting has been maintained, at the church. Tuesday evening of last week, the Men's Club held their opening meeting, devoting the session to the discussion of the proposed amendments, by a prominent attorney.

Glendale.—At the last communion nine were received into the membership of the church. All departments of the church work are prosperous. The pastor and his wife recently gave a social afternoon to the ladies of the church and congregation and also a social evening to the men of the church and congregation.

Santa Ana.—At a meeting held last Sunday a unanimous call was extended to the Rev. Perry F. Schrock of Salem, Oregon, to become pastor. We have been without a pastor for five months, and are glad to have this undesirable state of things come to an end. Mr. Schrock is a man who greatly pleased our people, and we are looking forward to his coming with considerable enthusiasm.

Oakland, Fourth.—Two large congregations were out on Sunday last. In the morning to listen to the splendid address of Rev. L. D. Rathbone and in the evening to enjoy the very uplifting sermon by Rev. Roy H. Campbell of Palo Alto. The Christian Endeavorers well hold forth on Friday evening, October the thirtieth, in a good big Halloween social which promises to be a most enjoyable affair. There were one hundred and sixty-one present at the Sunday school last Sunday and both teachers and scholars show a growing interest in the work.

San Francisco Park.—At a meeting of Park Church, held on Oct. 11th a report of the standing committee was presented which recommended that the Church call to the pastorate the Rev. H. G. Miller of Auburn, which was carried by a unanimous vote and a committee was appointed to notify Mr. Miller of the action taken. Mr. Miller in

replying to the expressed wish of the Church during the following week expressed the keen sense of pleasure it woud give him to serve the Lord in this part of his vineyard. The people of Park are now looking forward with pleasure to the time fixed for his entrance upon the work, which will be November 7th. At that time there will be admitted to membership 6 persons on confession of faith, and one will return the letter which she now holds, and which was not used. The Ladies Aid Society will hold their annual sale of work on the Friday prior to the commencement of the ministry of Mr. Miller, at which time Mr. and Mrs. Miller will have arrived and will take an active part in the event, in connection with which a fine musical program will be rendered and time given socially. It is now about two years since Park had a regular pastor, but all that time all the regular services of the church have been maintained.

NOTES AND PRESONALS.

Next Sunday the services of the First Congregational Church of San Francisco will be held in the Scottish Rite Auditorium. Dr. Aked will speak on "The Moral Issue of the Election: A Voter's Talk to Voters about Some Things on the Voting Paper."

The editor of The Pacific had planned to say something about the amendments and proposed laws to be voted on next week; but every bit of time from early morning till very late at night has been used in writing reports of the Conference and other meetings held recently. Just a few words, however: Vote "Yes" on numbers two, four, eleven, twenty, thirty-nine, forty-three, and forty-five; and "No" on number forty-seven.

At the Monday meeting of the Congregational Ministers of San Francisco and vicinity Secretary Herring of the National Council spoke in a very illuminative and informing way concerning the things toward which the denomination is moving in order to acquire increased efficiency. Dr. Herring's association with us hereabouts during the last ten days has drawn out many expressions of gratification in that he was called to the responsible position which he now occupies.

WASHINGTON.

No church ever had a more devoted and faithful worker than Plymouth Church, Seattle, had in Deacon Sizer, who passed recently into the other life. His life has for more than twenty years been wrought into much that is good and enduring in Seattle, and will be perpetuated in many another life.

THE COLUMBIA RIVER ASSOCIATION OF CONGREGATIONAL CHURCHES.

This association will meet in Vancouver, Washington, on the 5th of November.

Rev. C. F. Clapp will speak on "Fellowship in Our Association." Rev. J. H. Matthews on "Fellowship in the Sunday School." Rev. W. W. Scudder on "State Conference Plans."

There will be an afternoon and evening address by Secretary Herring of the National Council.

Mrs. C. F. Clapp will speak concerning the Mission Work by Women.

Rev. F. F. May will lead in "A Half-Hour of Closer Fellowship."

There are other features of interest. All in all, a fine program has been arranged.

The Home.

"PROMISE ME YOU WILL NEVER TELL!"

Yesterday morning, there came to me one who was seeing herself in a most humiliating light. She was thoroughly miserable and abased over the fact that she had betrayed the confidence of a friend, but she made no effort to shield herself behind a circumstance which might be held as an extenuation. She told me all about it; how she had promised positively that she "would not tell a soul," and then how almost involuntarily she had given the thing away to one in whom she had perfect confidence—to one who never before had played her false.

"What is the use of trying," she wailed. "The thing just would. "The thing just slipped out—I didn't intend to tell it. I have tried and tried to be discreet and careful in speech—to correct the very tendency that has overcome me this time, and when one has worked as I have, only to fail, it seems there is nothing to do but give up."

We talked it over, she and I. We sifted the situation clear down to the bottom, and I think we both felt better for the painful process. The matter of her friend's forgiveness of her assumed a diminished importance beside the possibility of the destruction of the fault. There was no actual injury involved, but the loss of the friend's utter confidence was a keen punishment, although the other woman, for the sake of her own peace of mind, refused to allow resentment to rest in her heart.

The offender looked her deed squarely in the face and saw that when she told the bit of gossip she had allowed a sense of pleasure in idle talk to outweigh the fineness of a confidence safely kept, and for a moment's gratification she had rubbed the bloom off a beautiful blossom of friendship. She had to admit that it was an unlovely kind of self-importance that found its expression in the impulse to appear knowing by passing on the latest news, and worse still, she confessed that her grief for that fault was perhaps less for her own weakness than for the fact that she had been overtaken in it.

She worked it all out herself, and at last turned to me with a burning face. "I feel worse than ever," she exclaimed. "I came here thinking you would comfort me, or help me to find some excuse for myself, but you have only helped me to see the cheapness and smallness of my motives in doing the act."

"I think this is one of the occasions when the wrath of man may be made to praise God," I replied. "If the situation had turned out differently—if your friend had never found out about this, you could have struggled on for years against careless speech merely as speech. As it is, you have come to realize how true it is that the heart must be kept with all diligence because out of it come the issues of life—you see for yourself that the fountain must be cleansed before the stream can run pure and clear. Unless a fault is recognized in its every bearing, it is never overcome. It is a false sense which makes a pleasure of any form of wrongdoing, and the only way to correct this sense is to expose its falsity in one's own consciousness. You have done this,

nd very thoroughly, it seems to me, so take heart of grace, ou will not so easily be taken unaware again."

She sat quietly for a long time, her head in her hands, nd then with a sigh she turned to me. "I think I will have o go further back than the mere telling of a thing," she said I will have to refuse mental room to the idle curiosity hich makes me eager to listen. It really is not worth hile."

"No, my dear," I agreed with her. "It is not worth while. he Japanese monkey gods, with their tiny hands so grotes- uely carved to convey their meaning, have a lesson for se all. We can always manage not to hear or speak evil, nd when in spite of ourselves we must see it, unless our ands can give swift help to heal it, we can clap them over he eyes of our mind."—Susan Bouchelle Wright in The ontinent.

WHO KNOWS WHAT STRANGER MIGHT ENTER IN?

The winds are out on the hills tonight,
And sweep the ruins of autumn away,
Dust and dead leaves; in the cold starlight
They garnish the earth for a fairer day,
And make it a highway clean and sweet,
Where Spring may dance with her kindling feet.

If I were out on the hills tonight,
And the winds were sweeping my spirit clear
Of desires that stifle and hopes that blight,
And all the wreckage of year on year;
If all were garnished and clean of sin,
Who knows what stranger might enter in?

—T. B. in Pall Mall Gazette.

WITHIN THE CHILD'S REACH.

Is it not unreasonable to expect so much of children without putting it in their way to meet our desires and expectations?

Not a parent, grandparent or auntie among us who has not served a term at "Hang up your hat," "Put away your books," "Please stand your umbrella in the rack," "Don't put your feet on the chair rounds," and other such recommendations. A woman who had labored in vain to teach a child to put away his playthings, garments and other belongings when not using them discovered one reason for her failure. In going to a new home, previously occupied by a family with one little daughter, she incidentally heard this child spoken of as very methodical and orderly. When shown the room which for eleven years had been nursery and then the maiden's own little bower, she found suggestions for order everywhere in evidence. Shelves and drawers low enough for a child to reach, an abundance of hooks set at different heights, chairs in which the little girl could sit without hanging her heels on the rounds as a sort of an anchor to the little body.

We need to be reminded that helps are also necessary in forming a child's taste for reading. Desirable books should be placed within reach. We must not wait until a book is asked for, but create a desire for it by having it temptingly ready at hand. We older ones do not troube ourselves to look up the quotation from In Memoriam or the Epilogue if our Tennyson and Browning are not near us; and certainly the child will not ask that a book be bought, since his unformed mind does not even know what it is that he wants.

To cite an instance: a boy whose parents did not own the works of Sir Walter Scott was constantly urged to draw them from the public library. Having procured two, he pronounced them "slow reading," and, under the necessity of returning them promptly, only skimmed them over carelessly. Later he was one summer in a secluded Swiss home far from any town. On the bookshelves of the living-room, within easy reach, were neat volumes of the best English authors. When the rainy days shut this boy in, he would be found reading volume after volume of Scott and Thackeray with evident interests.

I was once a guest where there was a lad of twelve. A friend had given me Kingsley's Greek Heroes to take home. I left it on my hostess's library table saying that perhaps her son would like to look at it a little when he came from school.

"O," said she, "Richard is not at all literary in his tastes and I doubt if he would understand it or be interested in it."

The lunch bell rang and the boy had not appeared. Going into the library his mother was amazed to find him completely absorbed in the fortunes of the heroes of Greece, and he expressed his surprise that he had never got hold of such a book before.

Afterwards he invited me to see his library, where were the books he had thought he wanted. Harry Castlemon, Henry Gunboat Series and stories of adventure—all harmless in themselves but in no way stimulating the mind to better reading; while such works as Lamb's Tales from Shakespeare, Hawthorne's Wonder Book, Brook's Historic Boys or Charlotte Younghusband's translation of the Wanderings of Ulysses not only open doors into history and literature, but waken a young mind to a desire for a more comprehensive view of these enchanted lands.

Recently there has gone from this life a young woman who had grown up in a quiet New England village in a family not particularly intellectual. At her death people asked themselves how it came that she was so wonderfully equipped in mind, so strong in her grasp of deep subjects. It was learned that when she was but a little girl the town library of a smal number of volumes was housed at her father's. Here on dull days the child interested herself by going over the books again and again, arranging and rearranging them to suit herself. This outside familarity grew into an intimate acquaintance with their contents and thus was trained a mind which sought after and grasped the best in literature and art.—Eugenia L. Beckwith.

For The Children.

A BED-TIME STORY FOR LITTLE FOLK.

"Oh dear, I wish I wasn't a little boy," said Rob. And what do you think made him say it? It was because his mamma had just told him to put away his blocks and to take Prince to the stable and give him some oats. Prince is his rocking-horse, and the stable is the corner between the rocking-chair and the south window. Every night Rob ties Prince to the chair, and holds a saucer of birdseed under his nose till he has eaten as much supper as a rocking-horse ought to eat. It doesn't take long, and he likes to feed his pony; but he knows his bread and milk are ready

by that time, and his bed-time has come. That is why he said, "Oh, dear!"

"Why, what should I do if I hadn't any little boy?" said mamma, "and what would you do if you hadn't any little bed?"

Rob thought a minute, and then said: "If I was a little bird, I shouldn't want one. O mamma, may I play I am a bird?"

His mamma said, "Yes, you may be a robin." So he began to hop about on the floor flapping his arms for wings. When he was tired of doing that, she told him to stand on one foot, and put his head down on one side and go to sleep.

"Why, mamma," he said, "I can't sleep in that way. Besides, I am hungry."

"Are you?" said his mamma. "Well, here are some crumbs left from a cooky my little boy had. You may eat them; if you are a robin, you must sleep as robins do."

Rob stood on one foot for two minutes. He thought it was an hour, he was so tired; and then he said he would rather be a cat, because he could lie down. His mamma poured some milk into a saucer, and put it on the floor, and said, "Come, kitty, kitty"; but he couldnt drink it as pussy did, and he tipped it over before he had tasted a drop. Then he lay down on the rug before the fire. He tried to curl himself up in a little ball; but he bumped his head, and he couldnt lie still and purr, though he tried very hard.

In a few minutes he jumped up, and said: "Mamma, I don't want to be a little boy yet. What else can I be?" Mamma smiled, and said "Do you want to be a flower?"

"Oh, yes," said Rob. "I will be a morning-glory." He had heard his mamma call his baby sister her little morning-glory as she lay cooing to herself in her crib, and he thought it was a very sweet name.

"Wel," said mamma, "the morning-glories have all gone to sleep by this time. So you must come and stand by me, and go to sleep, too."

Rob went to her, and stood very still to show he was on a stem. Mamma put his arm through hers, because that flower always puts out little runners to hold on by. Then she told him how it twists itself up when its early bed-time comes, and Rob shut his eyes so tight and puckered his lips so close that his little face was as red as a rose.

Just then nurse came into the room with a bowl of bread and milk, and mamma said, "Shall I sprinkle my flower with water or shall I give my little boy his supper?"

"Oh, I'll eat my supper," said Rob. "I'd rather yo'ud be my mamma than anything else."

So he sat in his mamma's lap while he ate his bread and milk, and she told him he was her little robin.

And then she washed his face and hands, and called him her little kitten, because the mother cat always washes her kittens.

And, when she put on his night-gown, she said he was her little flower and wore a white dress, like the other flowers.

And then she kissed him, and said, "My darling little boy"; and that was the best of all.

When he had said, "Now I lay me," and the prayer mamma made for him, he asked if he might say one more. Mamma smiled, "Yes"; and he said, "Dear heavenly Father, I thank you for making me a little boy."

Then he shut his eyes, and in two minutes he didn't know whether he was a bird or a boy or a kitten or a morning-glory.—Anna M. Pratt.

Who receives help should remember it—
Who gives aid should forget it.

—Allan F. McIntyre.

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A mother led her little girl
Into a poppy-field.
The beauty set her head awhirl,
In bliss she fairly reeled.
She clapped her hands delightedly;
Joy wrapped her in its fold.
"How beautiful," she cried. "Oh, see!
It is the fairies gold."

—Charles H. Meiers.

Pompey. I lie awake, thinking.
What are we, Lucceius?
Lucceius. Who knows? Dust with a tragic purpose. Then an end.
Pompey. No. But what moves us?

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